



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Thorp's Address to the Younger Members
of the Friends in Ireland - 1864

C
8348
363

C 8348.363

Harvard College Library



**BOUGHT FROM THE
ANDREW PRESTON PEABODY
FUND**



**BEQUEATHED BY
CAROLINE EUSTIS PEABODY
OF CAMBRIDGE**

AN ADDRESS
TO
THE YOUNGER MEMBERS
OF THE
RELIGIOUS SOCIETY OF FRIENDS
IN
IRELAND.

BY JOSEPH THORP.

RICHMOND, IND.:

PRINTED BY CENTRAL BOOK AND TRACT COMMITTEE OF FRIENDS.

1864.

AN ADDRESS

TO

THE YOUNGER MEMBERS

OF THE

RELIGIOUS SOCIETY OF FRIENDS

IN

IRELAND.

BY JOSEPH THORP.

LONDON: 1801.

RICHMOND: 1801.

PRINTED BY G. G. & CO. IN THE CITY OF LONDON.

1801.

AN ADDRESS
TO
THE YOUNGER MEMBERS
OF THE
RELIGIOUS SOCIETY OF FRIENDS
IN
IRELAND.

BY JOSEPH THORP.

RICHMOND, IND.:
REPRINTED BY CENTRAL BOOK AND TRACT COMMITTEE OF FRIENDS.
1864.

C 8348.363
✓



TO
THE YOUNGER MEMBERS
OF THE
RELIGIOUS SOCIETY OF FRIENDS
IN IRELAND.

MY BELOVED FRIENDS:

My heart hath been drawn very near to you in love—I trust in the love of the Gospel of our Lord and Saviour Jesus Christ.

Are there not many among you who can unite with me in the thankful belief, that in that love we have been permitted to “take sweet counsel together”—to speak together of the Lord’s many mercies, of the wondrous love of God “in the free gift” of his dear Son—on the precious visitations of the Holy Spirit—of the everliving intercession of the Saviour—and of that glorious home above, into which we all hope at last to enter?

I long for you to be decided Christians—to bear in mind, that whilst you have a useful, and it may be, an honorable position to occupy as citizens of the world—you have a still higher vocation, which should ever influence and control the other—a mission, as disciples

of our Lord Jesus, of duty and devotedness to God—and of love and loving service to your fellow-men. “Not slothful in business; fervent in spirit; serving the Lord.”

There may, however, be some among you, who need to be reminded, that membership by birth in our Society, though it may confer some privileges, does not constitute membership in the Church of Christ.

However favored your lot in life, however outwardly correct your conduct, and though nominally regarded as Christians, you are nevertheless “by nature the children of wrath, even as others.” Before you can have a well-grounded hope of entering the kingdom of heaven, you must “be converted and become as little children.” “Ye must be born again,” are the express words of Him “who is the way, the truth and the life.”

How important then becomes the query—am I truly converted? Have I been made sensible of my lost condition, and, in the feeling of “what must I do to be saved,” have I, by “repentance toward God, and faith toward our Lord Jesus Christ,” found pardon and peace?

Do I give evidence of this change in “the fruits of the Spirit,” in the teachableness and trust of the child, in a watchful and holy walk, in humility and gentleness, and in obedience to my parents, which “is well pleasing unto the Lord?”

Have I, in some measure at least, that assurance of hope which is the privilege of those who savingly believe?—the blessed hope intended for the support and joy of the Christian under the trials and afflictions of life, and in the hour of death.

“Which hope we have as an anchor of the soul both sure and steadfast.”

But the sense of this assurance may, through unwatchfulness, become clouded—through continued unfaithfulness it may be lost.

He who “knoweth our frame,” who is “touched with the feeling of our infirmities, who was in all points tempted like as we are, yet without sin,” emphatically enjoined his disciples to “watch and pray,” lest they enter into temptation.

“Let him that thinketh he standeth take heed lest he fall.”

When, however, through weakness or unwatchfulness the believer is overcome by temptation, he will ever feel deeply humbled under his transgression—truly sorry for his sin. Thus bereft of peace, how full of consolation to the distressed soul, to remember the gracious invitation—“Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in the time of need.”

“God delighteth in mercy.” He is “good and ready to forgive.”

How comforting the assurance that at all times, and

under all circumstances, we have access through Jesus Christ to "Our Father" in heaven.

Let it be your resolve from early life, to devote a portion of time in the morning before you leave your chamber, and in the evening before retiring to rest, to private retirement, to the reading, of a few verses at least, in the sacred volume, and to prayer.

Let the time thus allotted, be regarded as time specially dedicated to the soul and to God: not to be encroached upon for any secular or secondary objects.

Whilst in tender condescension, God is pleased to hear and accept true prayer, presented in the name of Jesus, wherever or however "uttered or unexpressed," it has been found by most Christians conducive to quiet collectedness of mind, and reverence of spirit, to bend the knee in humble prostration, when thus, as suppliants, we approach the throne of God through Jesus Christ. And herein we have the example of our Holy Redeemer and his apostles.

The more faithful we are in these stated seasons of devotion, the more shall we realize a living in the spirit of prayer, in which secret aspirations will ascend whilst we are engaged in the duties of the day.

Prize, then, dear young friends, the privilege of prayer—a privilege so full of blessings!

Then, in every time of temptation—of affliction or of perplexity—yea, "in everything, by prayer and

supplication, with thanksgiving, let your requests be made known unto God."

Think on the precious words of the dear Saviour: "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.

"Ask, and ye shall receive, that your joy may be full." Let nothing, then—not even the sense of sin—be allowed to hinder your reverent approach in prayer to the "throne of grace."

In your engagements and steppings in life, and even in your recreations, seek in prayer for counsel, guidance and approval. And should there be any on which you dare not ask the Divine blessing, be assured there is danger—forsake—surrender it!

The attendance of Scripture-reading Meetings, where these have been established, is one means of mutual instruction and help, which has been blest to those who have diligently and prayerfully united in the engagement.

The service of the teacher in our First-day schools, is another means of bringing the mind under the influence of Scripture truth.

f In imparting scriptural instruction to others, the
r youthful teacher will often be reminded how much he
d himself needs to be instructed. And in the intimate
association with those in his class, less privileged than
himself, and in becoming acquainted with their diffi-

culties, privations and sorrows, the heart of the teacher is enlarged in sympathy and benevolence, and humbled in gratitude to God.

I would encourage you, my friends, to avail yourselves, as far as may be practicable, of the benefits to be derived from these exercises.

Thankful, however, as you may be for encouragement and help in your Christian course (and would that there were more), lean not too much upon these, or any human agencies.

You know that the salvation of the soul is an individual experience—"no man can by any means redeem his brother, or give to God a ransom for him."

Therefore be faithful to your own souls in retirement and prayer, in denying self and taking up your daily cross, in habitual dependence upon the help and guidance of the Holy Spirit, and thus, through his sanctifying power, witness a growth in **PERSONAL HOLINESS** and a meetness for heaven.

While earnestly desiring that each one of you should be the decided Christian, whose faith is not the merely intellectual assent to the great doctrines of the Gospel, but that "faith, which worketh by love" to the purifying of the heart, I long also, that you may each, by conviction and preference, be the decided Friend.

Far be it from me to disparage the religious systems or privileges of other denominations. Human infirm-

ity attaches, in greater or less degree, to all religious organizations; and ours can not therefore be wholly free from it.

Much has been done of recent time in our Society, with a view more fully to adapt our arrangements to the religious benefit of our members.

And we may confidently believe that any measures, which, on mature deliberation, appear essential to the welfare of our little church, will eventually be adopted.

If tried by the test given us by our Lord, "By their fruits ye shall know them," what more convincing evidence could we desire of the truth and excellence of our religious principles than that which, from age to age, has been exhibited before the church and the world, in the lives and labors of many of our members?

Often at the cost of property, liberty, and sometimes even of life, how brightly have these worthies illustrated true practical Christianity! In the assertion of the rights of our common humanity, and in efforts to promote the moral and intellectual elevation of their fellow-men; in the amelioration of human suffering, and as friends of the oppressed and helpless, of every color and in every clime; in the extension of education, and in the universal dissemination of the Holy Scriptures; thus spreading far and wide the glad tidings of the Gospel; in their Christian fortitude and perseverance in the great struggle for the sacred rights of conscience.

Sometimes in co-operation with good men of other denominations ; oftentimes almost alone, with a firm and undaunted faith in the Truth, and in dependence upon grace and power from above, did these representatives of the principles of our Society—which we believe to be the principles of the New Testament—stand nobly in defense of intellectual, civil and religious freedom.

The Lord blessed their faithfulness ; and we, and many with us, are now partakers of that blessing.

I appeal then with confidence to the judgment of all, who may have seriously and candidly examined them, if there be any church, the principles and economy of which are so closely in accordance with the precepts and spirit of the New Testament ; or more calculated, when faithfully acted out in life and labors, to elevate and bless mankind, and to reflect the Divine glory. Is there any in which there is more of the brotherhood of the church, or more of individual Christian liberty ?

Therefore for your own sakes, and for the upholding of those spiritual views which distinguish our Society, I beseech you to confirm the covenant of true membership, in an intelligent and hearty acceptance of its principles, by the consecration of your talents to its service, and by your allegiance unto Christ as its alone spiritual Head.

Then would the Spirit be more abundantly poured forth among you, and spiritual gifts more freely dispensed ; and not a few even among you, dear young

friends, would be called and qualified to tell unto others what God had done for your souls, and even publicly to "declare the unsearchable riches of Christ."

The lack of ministry, as well as of vocal prayer and praise in our meetings, would be no longer felt. The flock of Christ would be edified and comforted, and God would be glorified.

The future of our little church, and therewith the cause of vital religion, in its purity and spirituality, depends much upon you. Be faithful.

Shrink not, dear friends, from those restraints of the Spirit, to which all the followers of Christ will have to submit, in whatever section of the visible church their lot may be cast.

Shrink not from confessing Christ in your daily walk before men, bearing in mind the words of the Lord Jesus :

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

In your Christian experience some things in which your hearts delight may have to be given up—the surrender may be the test of your love to Him who "loved you, and gave Himself for you."

Can you hesitate?

Rather be willing to "count all things but loss, that you may win Christ, and be found in Him."

The incorruptible Crown is before you. Be in earnest. Let not the interests of time be allowed in anywise to put in peril the great interests of Eternity!

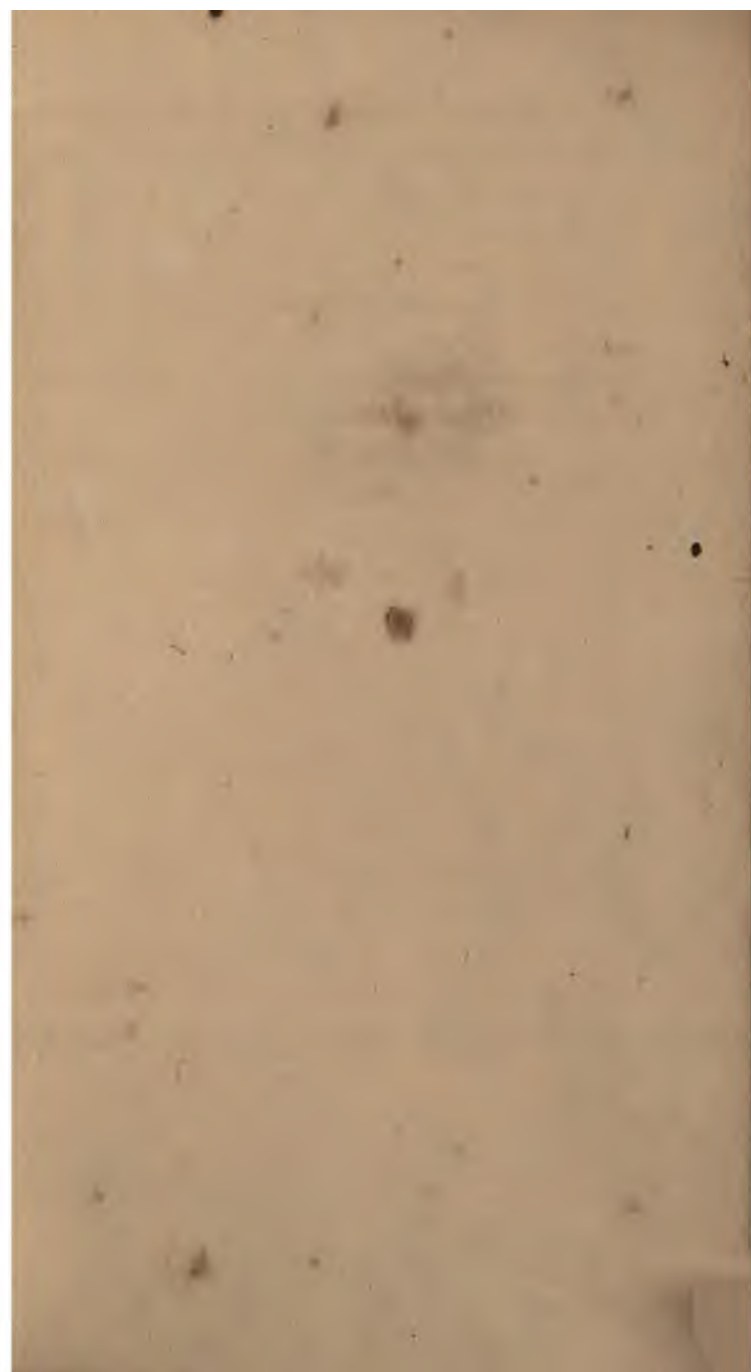
In conclusion, beloved friends, I would "commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified,"

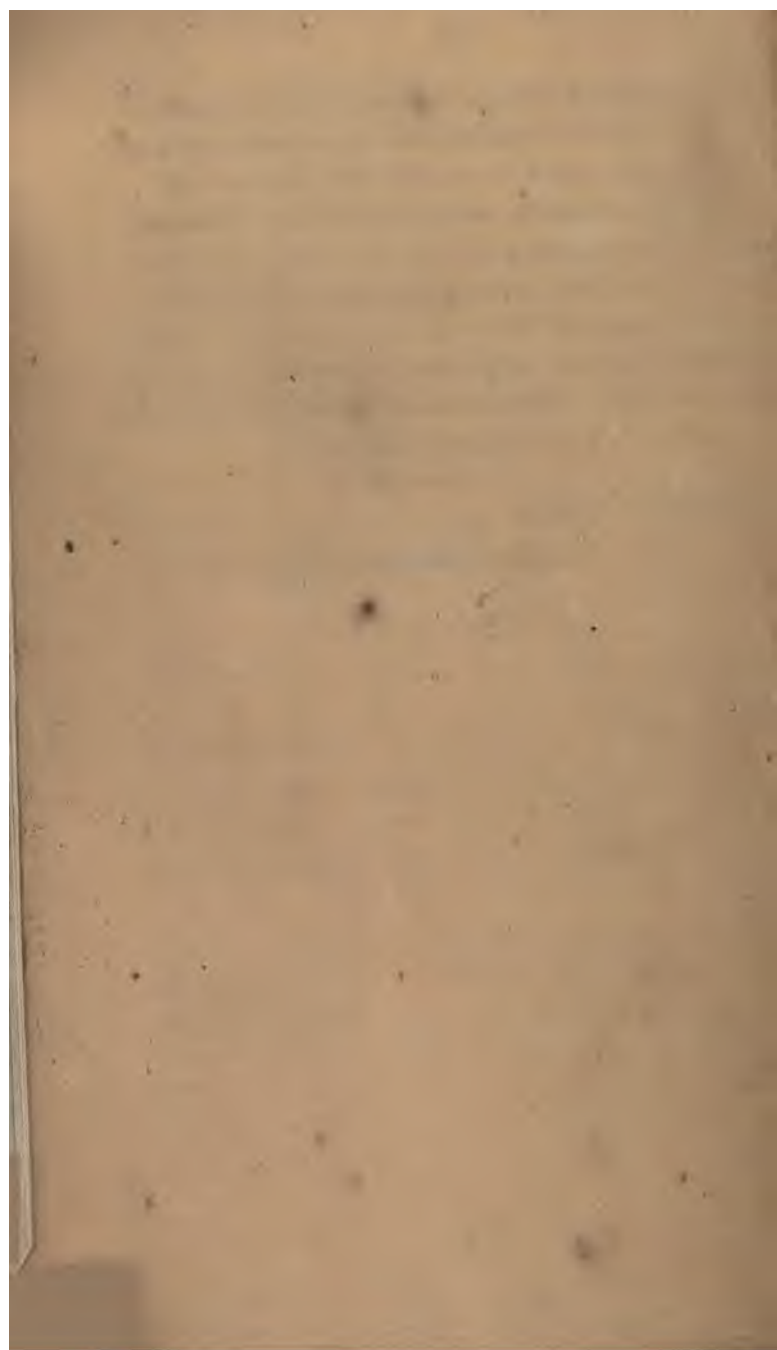
And affectionately bid you

Farewell,

JOSEPH THORP.

HALIFAX, *Eleventh-month*, 1863.







C 8348.363

An address to the younger members o

Widener Library

003744150



3 2044 081 824 518